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THE
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of a
KING,

With the Cure of a
King wilfully mad, and the
way to prevent Tyranny.

Also Papisticall Cere-
monies that now are used in
Baptisme and Buriall; which ought
to be abhorred and forsaken.



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I Concerning Kings:

Proverbs 21. Chapter, 1 Verse.

*As the divisions of waters, so is the heart of the King in
the hands of the Lord, hee will bend the same which way
soever it pleaseth him.*

Eusebius, Timotheus.



O omit (least I seem an ungente entertainer)
the various or different conjectures which on
this place are gathered by Interpreters, I do
conceive this to be the morall sence.

That other persons by admonitions, reproofes, Laws
and menaces may be beat or perswaded, but the mind of
a King (because he stands in awe of none) if you resist it,
is the more incens'd, and therefore Princes, so often as
they

they be earnestly inclin'd to any thing, must be thereunto left, not because they would alwaies doe what's best, but in respect Almighty God sometimes doth use their folly or malice to offend those that have offended, even as hee forbade his people to withstand *Nabuchadnezzar*, for that by his oppression he had decreed to chastice them, Being perhaps the same which *Iob* saith, *Who maketh the Hypocrite to reigne for the sins of the people.*

And hereunto happily belongeth what *David* deplo-
ring his sin did utter. *I have sinned against thee alone, and
have done evill in thy sight.*

Not that Kings doe not sin, to the great damage of
their Subjects, but that they have not over them a man by
whose authority they may be condemned, where no man
how great soever can escape the judgements of God.

Tim. Your interpretation I dislike not, but what mean
the divisions of the waters?

Euseb. There a Similitude is used, by which the mat-
ter may be explained. The provoked stomack of a King
is a violent and unruly thing, neither can it be drawn hi-
ther or thither, but is hurried by its owne headlong force
as one incited with a Divine Furie. Even as the Sea doth
scatter it selfe upon the Land, and suddenly changeth its
course, contemning fields, buildings, and whatsoever doth
resist, in some place hiding it selfe under ground, whose
force if you endeavour to inhibite, or any other way di-
vert, the labour is all lost. The same hath also happened in
great Rivers, as Poets declare of *Achelous*, but if you
well obey them, lesse hurt is received than if you violent-
ly opposed them.

Tim. Is there no remedy therefore against the wilful-
nesse of evill Kings?

Ans.

Ans. The chiefest perhaps will be to keepe the Lyon out of the City, the next, by authority of the Senate, Magistrates and Citizens so to moderate his power, that hee may not easily breake forth into tyranny; but the chiefest of all, while he is yet a Child, and knows not himself to be a Prince, his mind with holy precepts to fashion and instruct; intreaties also and advertisements, but mild and seasonable profit much. But the last Anchor is, very earnestly to call upon God, that he would incline the Kings mind to those things which are worthy of a Christian Prince.

Tim. What meanest thou simple man? If I were Bachelor of Divinitie, should I not be ashamed of this interpretation,

Ans. I know not whether it be true, it satisfies me that my meaning is neither impious nor hereticall; your will I have obeyed; now as in such meeting it is meet I desire on the other side to be a hearer.

Tim. If unto these gray haire you assigne any thing, this spring seems to me to be applied unto a more obscure or subtle sence,

Ans. I do beleve you & desire to hear.

Tim. A King we may understand to be a perfect man, (who having his carnall affections tamed and subdued) is directed by the only power of Gods Spirit. And such a man it is not fit by humane Laws to be restrained, but to leave him unto his L. by whose Spirit he is guided. Neither is he to be judged from these things whereby the imbecillity of those that are imperfect, howsoever is brought unto true godlinesse; but if he do anything amisse, wee must conclude with *Paul*, the Lord hath taken him unto himselfe, unto his Lord, he standeth or falleth, likewise this.

A spirituall man judgeth all things; but is judged by none, let no man therefore prescribe unto such; but the Lord, who hath prescribed bounds to the Sea, and rivers, holds the Kings heart in his hand; and turnes the same which way soever it pleaseth him; for what need have we to prescribe unto him, who performeth better things of his own accord than the Laws of man do require, or what a rashnesse were it for us to binde that man unto ordinances, whom by sure proofs we finde to be governed by the motions of Gods spirit.

Eul. Now surely *Timotheus*, you have not onely gray haire; but a breast also to be revered for gravity of learning. And I pray God amongst Christians (as all Kings ought to be) there may be found many worthy of that name.

2. Concerning Papisticall Ceremonies.

Nephalus, Chrysoglottus.

Neph. How many Christians have I seene very coldly dying (not in flesh but in faith) some confiding in those things, wherein they are not to confide, other for the guilt of their wickednesse and scruples that some unlearned dunces but in the dying mans eare, dye almost in despaire.

Chr. Neither is it a wonder, that they so expire, who have spent the whole time of their lives in studying Ceremonies.

Ne. What meane you by that.

Chr. I tell you, but with this preface that I doe not reprove, but rather earnestly approve the Sacraments and rights of the Church. But some either wicked or superstitious

rious or (to use the mildest phrase) simple and unlearned men that teach the people in these things to confide, letting passe these things which truly make us Christians.

Ne. As yet I hardly understand whether you tend.

Chr. I shall give you to understand, if the common sort of Christians you consider, are not their lives from head to heel consumed with Ceremonies, with how much Religion are the old rites of the Church represented in Baptisme? the Infant staies within the Temple doors, a Catechising is performed, vov'es undertaken, Sarban with his pomps and pleasures abjur'd. At length the infant is besmeared with oyle, crost, salted, discharg'd to the witnesses is given, that they shall have a care to see the childe instructed, yet they, by monie given, are of this charge released, and then the childe is called a Christian, who in some manner is. Again he is annointed, at length he learns to confesse, receives the Eucharist, useth to rest on holie dayes, to heare Masse, somerimes to taste and abstaine from flesh. And these things if he observe he is esteemed an absolute Christian. Takes he a wife, hee attaines another Sacrament, if he enter into orders, hee takes new unction, and is consecrated, changeth his garments and faith prayers. Now I allow that all these things be done: but that these things be done more of custome then of zeal, I do not allow, but rather vehemently condemn, because nothing else is applied to Christianity. For many men while they trust unto these things, doe nevertheless in the interim, by right or wrong, heap up riches, yeeld to their anger, serve their lust, their envy and ambition, and so at length expire.

Now

Now here again new Ceremonies are prepared, Confession is used once and againe, Unction is added, and the Eucharist given; the sacred waxen Tapers be there present with Crosse and Holy Water, Indulgences are adhibited, the Popes Bull is drawne forth, or there bought by the dying man, his Funeralls are ordered to be magnificently celebrated, again is made a solemne stipulation or Covenant; There is one that cryes aloud to the dying man, yea, sometimes if he happen to cry shrill or be well tipped, kills him before his time.

As these things be us'd rightly, chiefly those which through Custome have beene delivered to us, so there be certaine other things more hidden which wil performe this unto us, that with alacrity of spirit, and Christian confidence we may wander out of this vale of misery.



FIXIS.



